THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—V.

By K. S. Ramaswami Sastri, B.A., B.L.

As if they were the sweet and blessed arms
Of Earth's fair Goddess round Lord Vishnu thrown
Thy branches flow with raptures' murmuring tone
On each side of Srirangam's sacred charms
Where shines the herb that cures life's untold harms
—The Grace of Him who on Love's lotus-throne
Doth sit in joy and soothes the hearts that groan
'Midst Life's successive griefs and Death's alarms.
Srirangam ! Thy most sweet symphonious name
Doth fill with rapture deep my praying soul
And in my heart love's joys doth cause to spring
And thrills with pure delight my hapless frame.
The radiant splendours of the cosmic whole
Have in this narrow spot full blossoming.

The Hindu Message

THURSDAY EVENING 29 AUG., 1918.

Anarchism in India.

Sir Reginald Craddock will receive the support of all Indian politicians when he condemns the introduction of anarchism into India, and what he calls their "gospel of hate." India is the holy land of the Vedas where the Rishis have proclaimed that one reality—the Atman,—which is of the nature of *Ananda*, (Eternal Bliss) and hence is the seat of love (*Premáspada*). India is thus the land which first proclaimed the gospel of love—the religion which first taught that, as the one only reality is the seat of love, it is only by love that man attains to (or becomes one with) the Eternal Bliss. It is no wonder that the people of India have ever been singularly free from the ambitions which lead to foreign invasion or domestic revolution. Our royal dynasties, for instance, in Southern India have had singularly long and undisturbed tenure of sovereignty. The ruler, whatever his race or descent, is supposed to have a particle of the lustre of divinity in him, and is usually looked upon with a love and loyalty which borders on adoration. Even European administrators have frequently declared that the people of India are easily governed, mild, and law-abiding. Hence, if the anarchist 'gospel of hate' is now proclaimed in India, it is entirely due to foreign importation. Even in Europe it is of comparatively recent growth, though its origins may be traced to notions and organisations which had become dimly adumbrated in a remote antiquity. Anarchism had a perceptible influence in the working of the principle of nationality during the last century, and was fostered by the secret societies which were at work in order to achieve the success of that principle or movement. Anarchism is not dead yet in the West, and it is only the echoes of that movement which have to some extent,—to a very minute extent,—influenced some of our raw and beardless youths in India, chiefly in Bengal and perhaps to some extent in the Mahratta country, though of this we are not at all sure. We say this advisedly,—for the notorious Chapekar brothers have had no successors in Maharashtra, and we think their murderous exploits were not due to anarchist influences, but to an entirely different source, not unknown to our rulers—*viz.*, the absence hitherto of opportunities, to all daring and martial Indian spirits, of leading a military career and achieving military exploits and glories. Whether or not we agree with all the views contained in the report of the Rowlatt Commisson, we are in cordial agreement when the Commissioners say that the Anarchist movement in Bengal and wherever else it may exist must be eradicated, and we are sure that all loyal Indians, whatever their political leanings, including Congress politicians of all schools of Indian Nationalism, will gladly support any measures needed for its eradication. At the same time, we must strongly insist that, in striking at Anarchism and its savage adherents, the Government must not deny to Indians of all shades of political opinion the most absolute and unstinted freedom to

R Krishnaswami Sastri

express their views and carry on agitation of all kinds for the attainment of their aims. Sir Reginald Craddock himself says :—"I am not suggesting that there should not be full liberty of thought and liberty of speech." So long as the measures contemplated and in preparation are such as will only help to strike down and overthrow Anarchism and do not also trench upon the rights of all Indians to "full liberty of thought and liberty of speech," we shall certainly support them. All true Indians—all who still have even a spark in them of loyalty to the ideals of our ancient race and of pride in their literary and spiritual sources—will rejoice in the subversion of Anarchism and support to the fullest extent every precautionary or punitive measure devised for the gaining of that aim.

So far we have nothing but approval for what Sir Reginald Craddock said in his recent Durbar speech in Rangoon against the Indian Anarchists. But we cannot follow him when he proceeds to condemn what he calls the "Extremist" party as the responsible source of the Anarchist movements and crimes in India. We trust that he does not identify those whom he calls "Extremists" with the Indian Anarchists. Sir Reginald Craddock says :—"The origin and the continuance of anarchical crime are directly traceable to the influence of extremist newspapers and extremist speeches." He does not say what these newspapers and speeches are. But his references to certain recent events distincty show that he is referring to the *Nationalist* party and its leaders. No doubt, some years ago it used to be the fashion to refer to the Nationalist party as "Extremists." But conditions have greatly changed since, and most of the "moderates" of whom Lord Morley spoke when he was Secretary of State for India and wanted to "rally" them to the side of the Government are now among the ardent Nationalists of to-day. The "Moderates" of today have a totally different significance in Indian politics from the Moderates of ten years ago. Their creed is the same as that of the Nationalists of ten years ago or the Nationalists of to-day, and they only differ as to whether the Montagu-Chelmsford proposals are to be accepted or not as a first instalment towards the gaining of the goal of responsible government. The so-called "Extremists" of to-day are identical with the Nationalist party of ten years ago. They were then also called Extremists, but now all are Nationalists, whether they are Extremists or Moderates,—and these words now signify a contrast of principles and aims far different from the contrast signified before. It is not right to condemn "Extremists," after falsely connecting them with Anarchism, as it prevailed formerly or now. "The influence of extremist newspapers and extremist speeches"—of which Sir Reginald speaks in his Durbar speech—has no connection whatever with Anarchism. It is not, we think, right to connect writers in newspapers and speakers who demand political rights and freedom with the crimes which are perpetrated by Anarchists, or with murders such as were committed by the Chapekar brothers, or the cases of rioting or assault which took place "when an Extremist leader was convicted and sentenced by an Indian judge." Those writers and speakers cannot be shown to have advocated

the commission of acts of violence or rapine. The Indian National movement is like the Irish National movement when it was led by Parnell and Redmond. Who can honestly or rightly say that the murders committed in Ireland, the No-rent agitation, or the Plan of Campaign there had any kind of connection with the movement led by Parnell and Redmond? Similarly, the Indian Nationalist movement or its leaders, past or present, should not be spoken of as the authors of the crimes committed by the Anarchists or others, or of the rioting and assaults which are due to unthinking popular excitement caused temporarily by the conviction and sentence in a court of law of a popular personage. If such a connexion could be logically or legally established and if the leaders of popular movements of reform are to be punished or condemned on that account, all progressive movements will have to be put a stop to, and the advance not only of India politically but of the human race itself towards a higher political or social evolution will have to cease. In fact, it will amount to a suppression of that "full liberty of thought and liberty of speech" which it is the glory of the British people to have claimed and obtained for themselves from their despotic Kings and proclaimed as necessary for the entire world in the interests of orderly social development. Moreover, we must not stop with the writings in newspapers or the speeches of political leaders in tracing the origin of crimes and disturbances. Those writings and speeches are, in India, at least directly the product and fruit of the teaching of British progress in freedom in our schools and colleges; and so the authors and teachers of the great works on British history taught in those schools and colleges must be regarded as the true and prime sources of the national movement in Indian politics, and they must be charged with sedition before our present courts, or courts to be specially constituted for the purpose. The adsurdity of Sir Reginald's contention must be transparent to all thinking men, and it is extraordinary that, at this moment when men of all schools of opinion in India or in England are preparing for the dawn of a new epoch of progress in Indian freedom, the governor of an Indian province and one, too, who declares himself as an "admirer of sound reform" and an advocate of "steady and healthy progress towards the great goal we all have in view," should have delivered himself of an utterance so full of transparent logical absurdities and displaying a spirit of obscurantist ill-will towards those who are labouring against tremendous odds for the growth of Indian freedom and the emancipation of the Indian people from the trammels of an unnatural despotism.

Sir Reginald Craddock does not fail to indicate why he dislikes the Nationalist party of to-day and is anxious and at great pains to identify them with the Anarchists, or why he calls them Extremists in order to establish such identification. He clearly apprehends danger to the power and prestige so long exercised by the Heaven-born service of which he is so distinguished an ornament. In speaking of the Indian Nationalists he says:—"They falsely assert that "the guardian (*i. e.*, the Civil Service) is abusing his trust, misappropriating

the funds of the estate and ruining the whole property and that the assumption of the property by the ward is the only means of averting complete ruin. They support this argument with many calumnies and strive to poison whole classes of the people against the British Government and its officers." We say that it is Sir Reginald who is guilty of calumniating the Indian Nationalist party and its leaders. They only complain of the bureaucratic Civil Service administrators and its misrule of India. They do not complain of British rule or government, but only of its officers. The days of the Civil Service, as it is at present constituted, are numbered. Responsible government is the declared goal of the India of the future, and our leaders are working for its early establishment and now for the taking of the initial steps towards its early establishment. This means the sounding ot the death-knell of the bureaucracy which has long misruled India for its own advantage. Sir Reginald may not live to witness its death, but the preparations for the event are in progress. It is no wonder that he feels uneasy when he sees them actively going on, and his speech is only the indignant and impotent outburst of one who cannot rest his soul in patience when he sees the handwriting on the wall which indicates the catastrophe that is to result in the sinking of the Heavenborns into the dismal abyss from whose unfathomable depths there can be no revival or resurrection.

The Moderates' Cave of Adullam.

Whenever man has demanded freedom, those who occupy the seat of privilege have either denied it *in toto*, or replied by saying that freedom can only be given to those who deserve it. So long as Dharma ruled in India all had to adjust themselves to what they regarded as the mandates of the Supreme Being. Even the sovereign of the community was subject to Dharma. All enjoyed freedom within the limits of Dharma,—all resigned themselves, also, to the will of the Supreme within the same limits. There was nowhere a monopoly—such as now exists,—of the combination in the same persons of wealth, power, and learning on the one hand, or of poverty and drudgery on the other. All cared only for the right or privilege of service. Men possessed wealth only, or power only, or learning only or the right to work only as means to earn a living by devoting all their talents, energies, and possessions to the service of God according to the rules of Dharma.

When Dharma decayed and competition or struggle for existence became the accepted basis of social, national, and international relations,—"the strength of the strong and the cunning of the weak" became the only forces determining the fate of human communities, and the ideals of righteousness and service of man disappeared. Exploitation has since ruled everywhere, and Darwin came into the world to enunciate his gospel of

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"Marry, multiply, let the strongest live and the weakest die."

The Great World-War has at last come upon us as the crown and consummation of the Darwinian Gospel and awakened the eyes of men to its horrors and iniquities. Dr. Wilson, President of the United States, has, like another Bhishma, rushed into the scene to proclaim the principle of *Self-Determination* as the saving Gospel or Dharma of the future of the world. The principle of Self-Determination has been hitherto denied to the Indians, for the Indian Civil Service has had all the power reserved to itself and denied to us responsible government altogether. That is the *Eternal Nay* for us Indians. The whole question of Indian Reform hangs on this one principle,—Are we to have responsible government now given to us, at least in some measure? The Montagu-Chelmsford proposals must be tested according to the manner and measure in which it concedes to Indians the principle and the privilege of Responsible Government.

The Moderates, so-called of to-day —at least those, who speak for them say so—have separated themselves because they "have *a real fear* that the reforms may be wrecked before or during their passage through Parliament unless they receive strong and weighty support in India; they feel it their duty to furnish such support" (*The Servaut of India*, August 22, 1918). A policy of "real fear" is certainly not one to be proud of in men who have led the Congress so far and voiced the feelings and aspirations of the Indian people. We are, as it were, in the nick of time, and what we want is *unity and cohesion.* It is absurd to claim a monopoly of circumspection, judgment, love of orderly evolution, and moderation to the men who now set themselves against the will of the Indian Nation as expressed in numerous Provincial, District, and Divisional Conferences throughout India.

The only question for consideration is,—what are the principles upon which these so-called Moderates are guided in their resolve to keep aloof from Congress. The supporters of the Congress do not yield one jot to them in circumspection, moderation, and love of orderly evolution. They are not revolutionists, and have never been, and never will be. They have ever sworn allegiance to the Indian government and constitution in being, and only wish to effect the transformation they seek by purely constitutional methods of agitation. The Secretary of State and the Viceroy, with the British Ministry at their back, want criticism of the proposals of reform contained in the Report. They have also, with the same support, declared that "responsible govenment" is to be the goal of the future of Indian political growth. We are now engaged in the inquiry whether or not these proposals of reform may be accepted as a step towards that goal. If they fail to satisfy that test, we have every right to ask for better proposals—for a modification, or even a rejection, of them. The special Congress session and its work are a part—in fact the crowning part—of the function which the Indian people are now legitimately engaged on of responding to the call made on them by the Secretary of State and Viceroy and also by the Ministry now in power. Why should these veterans of the Congress distrust other veterns of the Congress

with whom they have so long worked together,—even to the limit of a few months back? Why sould they fear that "they are few in number and can make no impression on the proceedings of the Congress"? Let them earnestly face the question whether the Reform proposals contained in the Montagu-Chelmsford Report contain any appreciable fraction of responsible government either in the scheme relating to the Government of India are the Provincial Government. Of course, as regards the Government of India there is little change or none in this respect. But, as regards Provincial Governments, some may suppose that the Report holds out the hope, or glimmerings of the hope, of being able to obtain some measure of control over "Ministers" after a period of five, or at least of ten years. Who ever can build a future on the glimmer, or the shadow of a glimmer, of a hope as to what Government will do—or may be induced to do—after *five* years, or as to how the Parliamentary Committee will revise the present arrangements after a period of *ten* years? At present, we do not gain an atom of responsible government, and the future is one full of uncertainty, for the Government of the Provinces—not to speak of the Government of India—will continue, as at present in the hands of the Civil Service, and the Parliamentary Committee is an unknown quantity on which we can build no hopes.

In the second place, we see that, according to the proposals contained in the Montagu-Chelmsford Report, not only are military, foreign, and political affairs and relations of the land continued in the charge of the Government as at present, but also law, justice and police are so kept. Moreover, there is no control of the public purse beyond what we have under the present arrangements. Under the conditions, we find it difficult to understand why these so-called Moderates are in love with the Reform proposals as they are or entertain hopes of being able to introduce important modifications, especially when they distrust those Congress brethren and veterans with whom they have so long been in active and zealous and trustful co-operation.

There is, we think some latent ground of "*fear*" in these men which has not yet been quite explained. It is not to be explained merely as due to their judgment, circumspection, or love of moderation. It is absurd to deny these qualities to the many public men with whom they have so long been co-workers, or to claim that by the fiat of some mysterious power, those men have suddenly become bereft of them or these few veterans and their noisy camp-followers have secured a monopoly of them. The explanation is not far to seek. We think that these men are guided in the main by the very principles—or principles analogous to them—which led to the inauguration of what was once called the Conventionist Congress and the separation between the Conventionists and Nationalists of ten years ago. The Conventionist Congress in the interval which has passed, developed into the Nationalist Congress—and the differences between the two sets of men, the Conventionists and the Nationalists, have become worn out, owing to the progress of events. But the men who were formerly opposed to the Conventionists

are the same as before and are still regarded with the same feelings to a greater or less extent by the present Moderates who were their former opponents. Moreover, the new party of Home Rulers has become formed, and they are in many respects like the old Nationalists. Both have now captured the Congress, and the country at large —at least the majority of those who are most vocal in the country everywhere—has advanced in its love of feedom and self-respect to be able to support, to a very large extent, the principles of National self-government for which they have stood, even though it is not prepared to approve of some of their methods of dealing with the people or the Government. Both these parties—those whom the Conventionists discarded and the Home Rulers of today—are regarded to some extent at least, as the *free lances* of Indian politics. But at present their principles enjoy much vogue among the majority of those who form the vocal section of the Indian people. Still, their old opponents continue to distrust them and so have formed themselves into what may be called the *Cave of Adullam* in the Indian politics of today.

We feel that, in the difficult situation that has arisen, the Government of India and the Government in England are heavily handicapped in their efforts to improve the political condition of the Indian people. They certainly have a right to expect that we shall speak with one voice and one soul in regard to the modifications and improvements we require in the Reform proposals already put forward. They cannot set out to frame a new constitution, so long as they cannot feel the assurance that their endeavours will prove of any efficacy in satisfying the political aspirations of India. Our differences and dissensions will only have the effect of inducing them to wait for a more favourable opportunity and then to formulate their proposals once more. If they take such a step, no one can blame them. God grant that this painful dilemma may not arise,—that our contests and rivalries may be short and not also sharp,—and that the Congress Session will find a way out of the crisis. If Congress fails, we cannot feel an atom of faith in what the Conference of Moderates will do for us. Then, finally, Indians, as they have done throughout in their own history, must perforce throw themselves on the mercy and good graces of the Government for the benefits and concessions given them, and that will only prove the prophecy of one of our sacred books that, in the Kali age, whatever strength Indians possess they will derive only from their reliance on the support and help of their rulers, and not on their own deserts or self-help.

The Hon'ble Mr. V. J. Patel's Bill.

A NEW PERIL TO HINDU SOCIETY.—I.

The Hon'ble Mr. V. J. Patel has chosen these auspicious times of war and political unrest to introduce a Bill to validate inter-caste marriages among the Hindus. We would not say that he has tactically chosen such a time because public attention could not be focussed on the measure as in the time of Mr. Basu's Bill in 1911 owing to the many distractions making life a mere tale of sound and fury signifying nothing now-a-days

and especially owing to the industrial and economic unsettlement and unhappiness caused by the world-war and the political travail and unrest causing men's minds to think of 20th August 1917 rather than of Mr. Patel, because that would be wronging the noble nature and piety of Mr. Patel in a spirit of uncharitable misconstruction of human motives. Very likely his well-timed legislative blow is an unconscious result of the general impulse of battle in the world at the present moment and is due to the great world forces which are bent on shattering the fabrics reared during the ages in a spirit of destructive child's play.

Mr. Patel is evidently following the wise words of advice given by an old judge to a new judge. "Never give reasons for your conclusions" was the wise counsel. The new judge wisely carried out his instructions except in one instance where his judgment was promptly reversed. This is what Mr. Patel says and it is all that he says. "Under the Hindu Law as interpreted marriages between Hindus of different castes are held illegal. This interpretation, besides being open to question, has caused serious hardship in individual cases and is calculated to retard the progress of the community. The Bill, therefore, seeks to provide that such marriages shall not be invalid."

The present Bill is narrower in scope and surer in results than Mr. Basu's Bill of 1911. Mr. Basu's Bill sought in fact a legislative recognition of civil marriages of all sorts as being within the magic circle of Hindu law. It sought to render marriages between Hindus and non-Hindus valid without the trouble of a declaration under Act III of 1872 abjuring faith in Hinduism and other faiths prevalent in India. Mr. Basu evidently wanted to purify and improve our blood by free outside admixture preserving to the new race the character of a Hindu race by the sure means of legislative sanction in the guise of an enabling measure. He did it all in the name of progress and of liberal Hinduism. Mr. Patel's Bill seems to be more modest but is more insidious than Mr. Basu's Bill. The civil marriage aspect is not pushed into the foreground and the old sacramental character of Hindu marriages seems to be preserved, though the label of sacrament is affixed to what is quite opposed to the sacramental declarations of our religion. Further, it confines its operation to the Hindu society alone. But the transformations that it will bring about from the social and the sacramental points of view will be of a revolutionary character and will change the face of Hindu society as permanently and effectively as Mr. Basu's Bill would have done if it had unfortunately passed into law.

The matter was fully fought out to the bitter end on the previous occasion. But soon followed in the wake of that Bill its offspring—as Death was the offspring of Sin in the *Paradise Lost*—the Post-Pubery Marriage Bill in Madras with the Hon'ble Mr. V. S. S. Sastri as its sponsor. Hindu Society stood up in self-defence and rejected those Bills. Will it amidst the many distractions of these days be able to declare its convictions as clearly and effectively as it did before? The pre-occupation of the national mind with its other and pressing concerns is clear from the fact that even the large conservative majority in the

land has not found it possible to continue to hold the Varnashrama Conferences started recently in a spirit of self-protective love of our noble immemorial social aud spiritual ideals.

Notes and Comments.

We frequently read in the papers that Indian lecturers and other men of leading advise students not to "denationalise" themselves. What exactly is meant by these gentlemen is not easy to ascertain. For, they usually indulge only in vague generalities, and avoid all significant details. It is worth while examining how far we can succeed in the attempt to attach a definite significance to the term and then consider the limits within which practical action can be taken in order to preserve a distinct type in India.

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Our ancestors seem to have laboured, hard to attain to such a type. Our religion as taught by the Rishis and as handed down to us by our ancestors is absolutely unlike any other in the world. No other religion in the world teaches anything like the ideas or practices which constitute the Hindu Karmakanda or Jnanakanda. A single idea or ritual, or formula, or method of meditation may have its counterpart elsewhere, but the system known as the *Dharma*—or Sanatana Dharma—is absolutely unique. Can we make this religion the basis or necessary indication of Indian nationality? The answer is,—No. For, we have millions of Mohammedans and Christians who do not believe in it. Even among the Hindus,—*i.e*, those who call themselves such—the modern Samajists of all schools have appropriately been compared to Christians who do not believe in Christ. Then we have the followers of the different Hindu sects or faiths who declare that they are followers of the Vedas. But their interpretation of the Vedas, and even the importance they assign to different parts of the Vedas, differ in important respects. Then we have the other sacred sources of our religion—the Smritis, the Itihasas, the Puranas, &c., and these are viewed in different ways by different schools of Hindu opinion and practice. Then we have the sacred books of the Hindus in different Vernacular dialects,—the Tamil Vedas, so-called, and other similar works in other languages. We have also, the various Vedantic teachers and their followers who have various differences among themselves which are altogether irreconcilable.

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Let us pass over the sources of the Hindu religion and their interpreters, interpretations, and polemics, and consider if we have a common set of ideas to which all Hindu schools or sections or sects own allegiance. The late Swami Vivekananda, in a famous lecture delivered at Lahore made an attempt to enumerate and define what he called the "common bases" of Hinduism,—*i.e.*, the leading conceptions relating to God, man, and universe which are common to all schools and sections of Hinduism. The attempt was acknowledged at the time to have been as successful as it was memorable. But, even as regards these common features the moment we enter into details, we shall meet with insuperable difficulties. For example, let us take the conception of the Personal God (Isvara). Some regard Siva as Isvara, others assign the status to Vishnu, Devi, Ganesa, &c., The Yoga system assigns to Isvara attributes and status very different from those assigned by the Vedanta. Even among the Vedantins, the three great schools differ widely from each other. As regards Karma and its fruits, also, Hindus of different schools hold widely divergent views. We need not pursue the point further.

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If we pass to dress, the Hindus have a recognised and long-established, mode of dress. The Mohammedans have their distinctive style of dress, but during several centuries of mutual influence and intercommunication, they had learned—at least the poorer classes of them had learned—to adopt the Hindu style of dress without feeling that they were doing anything wrong or degrading. But now a change is coming over the and, and the Hindusl

are chiefly responsible for it. A visitor to Madras is struck with wonder when he sees how the high-caste Hindus are discarding their ancient distinctive dress. The High-Court Vakils have, almost all of them, adopted the European style or "suit" for their official costume. Some lawyers even wear a hat,—though only a very few, and chiefly a stray barrister. In Government offices, large numbers of men are wearing the Western "suit," according to the prevailing fashion of the day. The fashion is spreading even to the Mofussil towns. Many think that they raise themselves in the esteem of their fellow-men and certainly in their self-esteem by discarding the Indian fashion in dressing and adopting the Western "suit."

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The late Sir M. E. Grant Duff, Governor of Madras, once spoke—in his Convocation address to the graduates, we believe—of "the delightful and charming costume of your women, and in most places, of your men." We suppose that he intended only to exclude the scanty style in fashion in the Western coast. The Marchioness of Dufferin, also, in her interesting book on "Varieties of Viceregal Life," speaks of the "dignified Indian Costume." But the very fact that foreigners admire our Indian costume is enough to condemn it in the eyes of our Vakils of the High Court in Madras and other new Indians of to-day. Of course, we should not be understood to mean that all Madras Vakils, or *all* new Indians, favour the smart Western costume. We only speak of the prevailing fashion.

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The Indian system of wearing the hair is also being largely discouraged, and chiefly in Madras. Here, too, Brahmins of the new type or school form the smart set which sets the fashion among Hindus. Very few realise how much the appearance is changed when a Brahmin or other Hindu adopts the Western mode of wearing the hair. It seems to us that a peculiar twist is given to an Indian's countenance thereby. What is becoming to a Western man is not so to an Indian. It may be that in time the Indian taste may receive a cultivation which would tend to alter our ideas of what is becoming and what is not in an Indian's look and outfit. But at present, the alteration effected amounts to something which can only be described—to put it mildly—as positively forbidding, if not something a good deal worse.

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It is not to be supposed that the changes of fashion and custom that are taking place affect only non-essentials. Many are known to abandon the daily or fortnightly ceremonies and even the annual *Sraddhas*. Some are stated to give up these annual rites in honor of deceased ancestors, because they are not in a position, to give up their morning coffee. In order to have their coffee as usual, some persons, we are told, go to the next railway station and village in the morning, and return in the evening or next day, proclaiming that they had gone through the Sraddhas while absent in the other village or town. Every elaborate subterfuge, any endurance of trouble in undergoing a journey to the next convenient station, is deemed preferable to the exertion needed to perform a Sraddha or the momentary inconvenience of having to forego the the morning coffee which has become as indispensable as the food and sleep which are required to sustain the body in health.

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Very few men pay any regard to the moral deterioration caused to the character of individuals during the stages of the transition from the old habits and modes of life and thought to the new. And all this is done in the name of moral or social reform. Sometimes, there is also a great deal of disturbance caused to the continuity of family life, and, what is more, hearts are broken. Some dear mother or tender-hearted wife suffers patiently the pangs of remorse or humiliation when some one, in the name of so called reform or duty to country, violates the cherished customs of the family and society. We know of cases in which women—and even men—have died of a broken heart owing to the thoughtless persistence with which men violate the established racial ideal or

customs of society in order to put into force their own pet views or secure some credit thereby in the eyes of our *Novi homines* or of some of the influential representatives of the ruling race.

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It is a wonder to us how much a person is honoured in these days when he resolves to break any of the established conventions, customs, or ideals of our race. When the Home Rule deputationists resolved to start for England, and even when they failed in their mission by Government's resolve to turn them back, we saw that everywhere meetings were held in their honour, as if they had achieved some wonderfully patriotic undertaking. A man may spend all his life in efforts to give employment to his countrymen or in serving his townsmen in the local Council, and in various other ways, but he gets often very little appreciation. But let a person resolve to go on a voyage by sea, or to marry his girl after puberty, or be present at a widow-remarriage, or at a common dinner,—he is at once raised to the status of a Hampden, Cromwell, or Washington. It is even enough to deliver a grand oration, write an eloquent article in the colummss of a current newspaper or review in order to raise a man to the status of a patriot or martyr for his country's cause.

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Let us return to the point from which we started. In the midst of all this growing egotism in the individual, of all the encouragement which is being offered to those who engage in, or encourage, social rebellion, of the daily abandonment of the conventions which have been long established in regard to matters which are distinctive of the Indian racial type and which determine the appearance, manners, and style of living of the individual, it is difficult to understand what it is that our speakers in various meetings refer to when they advise young men not to *denatianalise* themselves. We fear that they do not know their own minds. What we know is that there is a *National* movement at work among us, but that aims at something far different,—viz., the securing of a greater freedom to administer our own public affairs, whether they relate to Local or Central Government in India. All Indians are moved by common interest to prevent the further exploitation of India's material resources or the intellectual and ethical characteristics of her people for the advantage of those who live abroad. Of course, the maintenance of the power and prestige of the British Empire and flag is a matter which concerns us as vitally as it does the inhabitants of the United Kingdom or the Colonies and Dominions of His Gracious Majesty. Indians will always cheerfully share in the burden of maintaining the Empire. But they object to any further deterioration or impoverishment of India's material and moral resources in order to enrich or glorify those who, while having their interests abroad, want to advance them to the ruin of India. The national movement is started to prevent the further foreign exploitation of India's resources, and we shall always appreciate every effort to inculcate on Indian students and young men the paramount duty of devoting their attention and energies to the advancement of the material and moral power and greatness of this ancient land and people. But, apart from this, we do not understand what is meant by an Indian nationality to-day?

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We cannot understand why men should alter the prevailing methods of dressing or wearing the hair, or wear hats or boots, or adopt European manners or style of speech, in their daily intercourse with fellow-men, or even abandon the institutions relating to family and the various social conventions which have long been maintained among us. It is the Hindus, and especially the smart Brahmins, and chiefly those residing in Madras that are apt to be thoughtless and play the flunkey in these matters. The greatest mischief is done to the cause of sound morality and social solidarity. It is absurd to plead that these thoughtless innovations relate to non-essentials. It is often difficult to lay down clearly the line which separates non-essentials and essentials

in these matters. Besides, the transition from non-essentials to essentials becomes gradually easy and ultimately results in the dislocation of the home and the disintegration of society. The Indian or Hindu type of man tends slowly to disappear and become extinct.

Olla Podrida.

Mr. John Hodge, Minister of Pensions, said recently: "On one occasion the Kaiser declared that if he had any English blood in his veins he would let it all out. If we had any German blood in our veins, we would commit *hari kari.*" Yet people talk of the Parliament of Man, the Federation of the world!

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A few days ago Mrs. Sarojini Naidu was to have delivered an address on "The greatest need of India" in a hall with an unpronounceable name at Karachi. But the crowds within and without the hall behaved so riotously that the address had to be dropped. We wonder what she felt to be "the greatest need of India." Less riotousness and more peace?

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In this connection we may call to mind the manifesto of the Moderates who say that they are afraid to take part in the Special Congress lest they should receive rough handling there. By the bye we are no longer in the region of conferences alone. We are in the region of manifestoes *plus* conferences, because the drama of conference would be incomplete without a prologue of a manifesto and an epilogue of—what?

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Talking of the old times of courtesy and peace in contrast with the later times of discourtesy and militancy there is a wide-spread complaint that recruits are making themselves a perfect nuisance in the railways. In the boat mail it is said that they hustle and overawe the passengers and secure for themselves perfect sleeping accommodation with a number of passengers huddled around gazing with sleepless eyes and swelling hearts on the manly beauty of the saviours of the country. I suppose that this matter will be looked into by somebody.

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Talking of manly beauty I cannot but wonder at the wonderful revolutions of taste in recent years in India. One of these revolutions has resulted in a daily crusade against hair in the morning. If hair is by itself an evil, why does damned nature allow it to grow or why should man show tenderness for it if it is in a moustache or a beard? Excessive growth of hair is not hygienic but is a daily battle with hair an absolute necessity of health or of fashion? However much a man fights the battle he plays an inevitably losing game. Beauty of skin is the result of purity of blood and not of daily skirmishes with hair. Is the daily battle due to our love of the fair sex on the principle that imitation is the best form of flattery?

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This is an instance of fashion usurping the place of fact. In our own community there are instances in plenty of fashion taking by stealth the place of faith. In our temples formalism has become perfectly triumphant. There is an orgy of eating and there is further a very devilry of humanising the divine. Wonderful toilet rooms and bedroom chambers for gods and goddesses to dress and to consummate divine nuptials are provided with an ingenuity and luxurious expenditure worthy of a better cause. Siva and Vishnu have been monopolised by two sections each of whom would elbow out the other. We want real faith and purer and more *vaidik* ceremonial. Will these come at any time hereafter?

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The tyranny of vested rights is found not only in temples but also in the very citadels of modern civilisation. Quite recently cultured men kicked the Indian systems of medicine unceremoniously out of the national life by means of a kick administered in the Council chamber at Madras. Let not the Western system of medicine regard itself as in any sense superior to its despised brethren here. Mr. Daivasikhamani Pillai has given us a sym-

posium of medical men's views about it. Sir Ashley Cooper, a famous English Surgeon, says about it. "The science of medicine is founded on conjecture and improved by murder." It would I suppose have been perfectly improved when it has finished the murder of all in the world.

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Now that Mr. B. V. Basu has gone off to England, the Hon'ble Mr. V. J. Patel has come into the legislative chamber with the old Basu's Bill with a new name. He wants a Bill to validate all marriages between Hindus of different castes. This time Bombay has the unique honour of achieving our national regeneration. Calcutta had its Basu; Madras had its Sastri, and Bombay has its Patel. Mr. Patel has been very busy of late with questions, resolutions, and bills. As he seems to be a good Samaritan who is interested in the whole of India. I beg leave to suggest that he should introduce two other bills at the same time: *one* to render bigamy, valid among Christians. This will be a purely enabling measure. Let him read *Jane Eyre* and realise the need for the measure. Let him further introduce a bill to render probationary and trial marriages and marriages for limited periods valid. These have the sanction of modern reason because we take other things on trial and buy articles as per sample. Why should we not adopt the same sensible method as to our partners in life? We take other things only for a limited time e. g. renting of houses, leasing of lands, hiring of carriages, etc. Why should we not do the same things as to a matter more important than these? Have we not moved from status to contract?

SCRUTATOR.

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ADHYAYA I.

(continued)

संजय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४६ ॥

Sanjaya said:

Having spoken thus on the battlefield Arjuna sat down in the back seat of his car, having cast aside his bow and arrows, with mind overpowered by sadness.

NOTES:

1. Such a mood of mind is natural in the case of those who, though they are warriors by heredity, training, profession, and inclination, have their humaner side also developed by a self-disciplined and self-controlled ethical life.

2. Arjuna's nobility of nature is shown by the grand and unique spectacle of his selfless-ness even in his unworthy and *undharmic* and unmanly mood of grief. His view was that the universal slaughter impending and inevitable on the battle-field will deprive his side of real happiness even if it won the war, because the Krishna whose participation in the pleasures and enjoyments of life was the really valuable element in them would be slain in the war. Not merely was there this result alone. There would be not merely appalling waste of life and the blighting of all sources of real happiness, but the whole country and society would be overwhelmed by sin. The mere disappearance of one generation was only like the subsidence of one wave on the infinite ocean of time. The blighting of the real elements of joy in life to one generation was of limited scope and duration. But the sin that arose like a moral epidemic from the field of war was sure to leave its devastating effect on many societies and during many centuries. Nay, it would have far-reaching consequences not

merely in regard to our successors but also in regard to our predecessors. The sin resulting from the slaughter would be of various kinds and degrees and intensities of evil consequences. There is first of all the taking away of life; thence follows the extinction of families; thence follows the loss of the white radiance of purity in the womanhood of the race; thence follows the inevitable confusion of births and functions and duties; the ancestors whose original rites are neglected or are performed by unworthy hands fall from their high estate; the young men of the race have not the guidance of the wisdom of the elders of the race; and the bonds of society get loosened and Adharma reigns in the place of Dharma which is the regulative principle of the higher life, and a great racial type designed by God to be the fitting home for the reincarnation of great souls is in danger of disappearance and final extinction.

3. Hence in spite of his grief and illusion, his tenderness and nobility of nature and his clarity of vision as to the far-reaching social consequences of individual actions are clear from his words. The fallacy in his argument was that he brought into his statement an obtrusion of the individualistic attitude towards life and towards the solemn tasks and duties of life, that he was obsessed by a concentration of his mind upon the consequences of actions instead of doing his work in a spirit of detachment and as an act of worship to God, that he did not realise that Duryodhana and his followers were fighting against Dharma whereas the tie of kinship is of no importance if it is weighed in the balance of the Divine Law against Dharma, that if he did not do his duty the evil consequences to him, to his ancestors, to his successors, and to society would be even greater than the consequences of slaughter in war, and that if duty was done in the right spirit the Lord who is Love as well as Law might be left to attend to the conservation and preservation of racial power and fruitfulness.

4. Some say that Arjuna was under illusion though he was full of tenderness and spoke words of wisdom प्रज्ञावादान्. Others say that he was Nara and Indra and a seer of perfect vision and that either his vision must be deemed to have been dimmed by his human environments or that he as the typical man questioned Incarnate Godhead fully for all time and on behalf of the entire humanity so as to have a perfect solution of all the perplexing problems of life.

Thus ends the Chapter called Arjuna-Vishada Yoga.

(To be continued.)

The Week.

Following the example of the United Kingdom the Government of India have issued a rule under the Defence of India Act prohibiting dealings in any legal tender coin (including sovereigns and gold mohurs) above their face value—the value of the sovereign being declared to be fifteen rupees. Future contracts relating to such transaction will therefore be legally unenforcable and will also expose parties to penalty prescribed for the breach of the rule.

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The Government of India announce that the branch of the Royal Mint at Bombay commenced the coinage of sovereigns on the 16th instant.

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Mr. Bhattacharjee Astrologer of Bowbazar street, Calcutta, predicts that the Allies will occupy Cologne by the 1st of July next and that the Germans will be forced to treat for peace by the 5th of September 1919.

Mr. Bhattacharji, claims that a prediction of his which appeared in the *Bengalee* of the 1st of January of this year has been fulfilled almost to the letter. He then said—"Now the British have to fight hard the Germans for full six months and eighteen days and the Germans will be driven out of France after the 19th of July this year." He now predicts that "the British will have no more reverse of it very longer, that they will drive the Germans like lambs now day by day and that after the 8th October the German occupation will remain only in the frontier villages of France."

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The following resolution to be moved by Mr. Surendranath Banerji has been admitted for discussion at the coming

session of the Imperial Legislative Council at Simla:—This Council while thanking H. E Viceroy and the Secretary of State for India for the Reform proposals and recognising them as a genuine effort and definite advance towards the progressive realisation of Responsible Government in India, recommends to the Governor-General-in-Council that a Committee consisting of all the non-official members of this Council be appointed to consider the Reforms Report and make recommendations to the Government of India.

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That veteran Congressman, the Hon'ble Mr. Surendranathi Banerji writes as follows on the average political meetings of the day:—Discipline is a thing that is not learnt in a day. Intolerance, we are sorry to note, is the creed of those who condemn the Reform Proposals. Experience has shown that they will not listen to reason or argument. The voice of argument, reason and common sense will be drowned amid the shoutings of an excited crowd. Is this an atmosphere suited to the calm consideration of the most momentous proposals affecting the future of India." When the doyen of Indian politics, the founder of the Congress thinks it fit to use such language it is time for us to ponder deeply over this new development in public meetings—whether Moderates or Extremists.

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It is proposed that from 1920 the Nepali language should be included in the list of Vernacular languages recognised by the Calcutta Univercity.

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The Press deputation consisting of Mr. J. A. Sandbrook, Mr. S. Kasturiranga Aiyangar, Mr. Hemendr Prasad Ghose, Mr. Deodhar and Mr. Mahbub Alum, invited by the Home Government to visit the Western front, have left Bombay.

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We are glad to learn that Mr. Gandhi has recovered from his recent illness which caused great anxiety. He is reported to have given indirectly his approval towards forming a party of Moderates under certain conditions,

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The United States, since her entry into the war, has loaned the Allies £ 1,218,000,000. This is apart from credits established of £ 669,000,000 to Great Britain, £ 413,000,000, to France, £ 152,000,000 to Italy and £ 104,000000 to the other Allies.

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The Government have declared that Monday the 2nd September 1918. shall be a public holiday to be devoted to War Loan propaganda. The Bank of Madras and its Branches will keep open on that date for War Loan work only. The Government desire that arrangements should be made that the Acountant-General's office and all District Treasuries should also keep open on that date to attend to such work only.

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"*Indian Opinion*" *writes.*—In sentencing a native boy to seven strokes with a birch for peeping at lady bathers at the Durban Beach swimming baths, Magistrate Brandon remarked that Indians were to be seen walking round the baths while ladies were sporting in the water. He had often told Indians looking over the balustrades to go away or there would be trouble. Now one thing is perfectly plain, and that is, if Indians were there as spectators, so also must have been Magistrate Brandon. What has he to say for himself? There seems to us to be a kink in the brain of a man who could take up the attitude he did. The fact, of course, is that the ladies have no objection to "white" spectators, nor do they object to males sporting with them in the water. So long as the public enjoy an uninterrupted view of the baths from outside, it is futile to indulge in frothy sentiment of the above type. This question raises another one. Here it is objected to that Indians and Natives look at ladies bathing. It is not right, says Magistrate Brandon. And yet it is common knowledge that many European ladies think nothing of allowing raw Natives to bring coffee to their beside and to allow themselves to be seen by these servants in the scantiest of attire. "It is only the Kaffir-boy!".

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